

A fruitfull monition, con-
cerning the order of a good Christian
mans life, very profitable for all
manner of Estates and o-
ther to beholde and
lookes vppon.

Remember first
of all (vertuous
reder) that it is
high wisdom
a great perfecti-
on, thy selfe to
know, and then
thy selfe to despise. Thou must
knowe that thou hast nothing that
good is of thy selfe, but of God: For
the gifts of nature, & al other tem-
poral gifts of this world, which
be lawfully and lawely obtained,
well considered, beene come to
thee by the infinite goodnesse and
grace of God, and not of thy
selfe. But in especial it is necessarie

Al. ii.

for

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for thee to knowe that God of his great grace hath made thee his Image, hauing regarde to thy memorie, vnderstanding, and free will, and that God is thy maker, & thou his wretched creature, & that thou art redeemed of God by the passion of Christ Iesu, and that God is thy helper. thy refuge, and thy Deliuerer from all euil, and to consider and knowe the goodly order which God of his infinite wisdom hath ordained thee to be ordered by. As to haue these temporal goodes for the necessitie of thy body: the body and sensual appetites to be ordered by thy soule: thy soule to be ordered by reason & grace: by reason and grace to knowe thy duetie to God and to thy neighbour, and by all common reason if thou keepe this conuenient order to God and his creatures, they shall keepe their order to thee:

But

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But if thou breake thine order to them, of likely hood they shal breake their order to thee. For how should thy wife, children, seruants, and other creatures, with the which thou hast dooings, doo their dutie, and kepe their order to thee, if thou doest not so to God and to them? And also thinke thou of a suretie, that if thy sensuall appetite be not ordered by reason and grace, thou art worse ordered than a beast: for then thou liuest out of order, & so doth not a beast, which is a great shame and rebuke to thee a reasonable creature, and without the great mercie of God, it shalbe to thine eternal Damnation. And therefore thinke and thanke God, and utterly dispise thy selfe, and thinke thy selfe a great wretch, in that God hath done so much for thee, and thou hast so oft offended his highnesse, & also done him so litle seruice. Sure-

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ly it is also great wisdom to think, that if it had pleased God for to haue giuen to all other men (as well beggers as other) like grace as he hath giuen to thee, that they would haue serued his goodnes better than thy selfe hast don: Wherefore thinke thy selfe a wretch of al wretches, except the mercy of God. And therefore by his infinite mercy and grace, call vnto thy remembraunce the degree or dignitie which almightie God of his goodnes hath called thee vnto, and according thereunto yeelde thy debt, and doo thy duetie.

¶ First and principally, honour God as thy maker, loue him as thy redeemer, feare him as thy iudge. Secondly, thy neighbour which is thy superiour, obey: Haue concord and peace with them which be euen with thee in degree: & haue mercy and pity on thine inferiours

Thirdly

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Thirdly, provide thee to haue a cleane heart, and a good custodie of thy toong. Pray and take labor by grace to haue wisdom & cunning to do thy duetie to God and to thy neighbour. And in all thy words & dedes haue ever in minde, that God and his angels heareth and see theuerie thing, and that nothing is so priuily done, but it shal be made open. And in especial haue in minde that thou shalt die shortly, and how Christ died for thee, the subtilty and falsenes of this temporal world, the ioyes of heauen, and the paines of hell. And euey morning, among other thy meditations and prayers, pray vnto thy Lord God, that the day folowing, thou (acording to the degree which he of his infinite goodnesse and mercie hath called thee vnto) maiest vse this temporall wretched world in thy thoughtes,

A.iiii. words,

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words, and deedes, that by them
and the merite of Christes passion,
thou maiest eschew the paines of
hel, and come to the ioy everlasting.
And in executing thereof kepe truth
in words and deedes. Defende no
man, nor no matter, against the
trueth. In all thinges thinke and
trust in God, and he shal direct thy
wayes. Trust not to thine owne
witte, but feare God, and he will
keepe thee from euil. If thou trust
more in thine owne witte than in
the grace of God, thy policie shall
be soone subuerted. Be content to
heare good counsaile, though it be
contrarie to thy will: For he is a
verie foole that will heare nothing
gladlie, but that is according to
his mind. Do thou no man harme,
least thou sufferest the same. As
thou wouldest be done vnto, so do
thou vnto other. Be such to other,
as

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as thou desirest they should be to thee. If thou be religious, remember that the due execution of true religion is not in wearing of the habite, but with a cleane mynde in verie deede to execute the rules and ordinances of religion: For so it is, that to weare the habite and not to execute the rule and order of religion, is rather to be deemed hypocrisie, or apostatasie, than otherwise. If thou be lay and unmarried, keepe thee cleane vnto the time thou be married. And remember the sore and terrible punishmente of Noy's flood, and of the terrible fire and brimstone & sore punishmente of Sodome and Gomor, done to man for misusing of the fleshe. And in especial call to remembrance the marueilous and horrible punishmente of that abominable great pocks daieily appearing

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pearing to our sightes, growing in &
vpon mans flesh, the which sore pu-
nishment (euerie thing wel remem-
bred) cannot be thought, but prin-
cipally for the inordinate misuse of
to flesh. And if thou intende to ma-
rie, or be married, and hast a good
wife, thanke our Lorde therefore,
for shee is of his sending. And re-
member that threethie things in espe-
ciall bee ne pleasaunt to the spirite
of God, that is to say, concorde be-
twene brethren, loue and charitie
betwene neighbours, and a man &
his wife wel agreeing. And if thou
haue an euil wife, take patience, &
thanke God, for all is for the best,
well taken: Now be it thou art
bounde to doo and prae for her a-
mendement, least shee go to the De-
uil, from whom she came. And haue
in remembraunce, that the intent of
marriage is not in the beastly appetite

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or pleasure in the thing, but the intent thereof is, to eschewe the sinne of the flesh, or else to haue children. And if thou haue children, as much as thou mayest bring them vp in vertue, to be the seruants of God: for it is better for thee and them not to be bozne, than to be other wise. In thine auctoritie, busie thee rather to be beloued of thine inferiours, than to be dreaded. Let thy subiectes and seruantes rather serue and obey thee for loue, than for dreade or neede: With such a so- ueraigne goodnesse gouerne thy subiectes, that they may be glad to serue thee both in punishing and in cherishing.

Keepe a manerly meane. Be not to strait. Forgiue not to soon. Keep a conuenient mesure in al thy works. Go not to meate as a beast, but as a reasonable man, say thy grace, & then

re-

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remember that no be sicke and die
by superfluities of meates, then o-
therwise. Wherefore eate with
measure, to liue in health . at thy
meate haue none other but honest
communication, and such as is ac-
cording to thy cunning. Backbite
no man. Be merie in honestie: for
sorrow and care hath killed many,
and no profite therein. In no wise
swear, without compulsion, of the
lawe: for whereas is great swea-
ring, fro thence is neuer the plague
of God. In no wise brawle, ne chide
without an vrgent cause: for Sa-
lo mon sayth, better is a little with
ioye, than a house ful of vitailles
with brawling. Also he sayth, An
euil person is euer chiding , and
therefore the Angell of God shall
be sent against him. Be content at
thy dinner , & also at other times
to geue part of that which God
hath

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hath sent thee: for he that wil not
heare the cry of a poore man, he shal
cry to God, and not be heard. After
thy meat thanke God of that he
hath sent thee, or els thou dost not
as a reasonable man, but like a
beast, which in eating remembreth
nothing but his meate. With good
prouidence and discretiou see thee
time where, when, how, why, or
wherefore thou speakest, doest, or
byddest any thing to be don. When
thou deemest or iudgest any, be he
poore or riche, behold and consider
the cause, and not the person. Be as
meeke in other mens causes and
offences, as in thine own. Sit ne-
uer in dome and iudgement with-
out pitie or mercy. For while thou
hast pitie, and art mercifull to o-
ther mens offences, thou hast mer-
cie on thy selfe: for in what mea-
sure thou measurest, it shal be mea-
sured

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assured to thee. Yet thou must execute iudgemente, but it must be with pitie or mercy: For (of a suretie) to do mercie & iustice, is more pleasaunt to God, then to pray or to doo sacrifice vnto him. Deeme no man by light suspensions. First prone, and then deeme. In doubttes, reserue the sentence to Gods might. That thou knowest not, commit it to God. haue litle or none affection & loue to these earthlie and temporall thinges.

For blessed is the riche man that trusteth not in his money and treasure. Remember, as a man loueth so he is: For the louer is in the thing loued more properlie, than in him selfe. Wherefore, if a man loue earthlie thinges, he may be called, an earthly man. And if he loue principallie heauenlie thinges or God, he may be called, An heauenly or a Godly man. And therefore loue God
and

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and heavenly thinges, for vndoubtedly that is best and most assured loue, for they be and euer shall be permanente, and all earthly thinges be soone vanished and ended, and so the loue of them is in vaine. Also so it is wisdom to feare God: for as he sayeth him selfe. Feare not him that may kill the bodie, and can not hurt the soule: but feare him that can kill the bodie and also the soule, and commit them to everlasting paine. Wherefore, euery euening ere thou go to bed, cal to remembrance (as much as thou canst) thy thoughtes, words, and deedes, sayd and don that day. And if any haue been to thine owne profite and to the pleasure of God, hartly thanke him, for by his grace it was done. And if any haue beene contrarie to his pleasure, as he hartly mercy and reconcile thy selfe
short:

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shortly by repentaunce, to eschewe
the everlasting and terrible paines
of hel. For (as Saint Austine sayth)
there is not a greater madnesse,
than for a little temporal Delecta-
tion (which is soone done) to lose
the eternall ioye, and to be bounde
to everlasting paine: from the
which the almightie Father of hea-
ven by his infinite power and mer-
cy, and bitter passion and infinite
wisdom of Iesu Christ, and by
the infinite goodnes and cha-
ritie of the holy Ghost,
keepe vs. Amen.

Deo gracias.



Use well tem-
poral thinges.

Desire eternall thinges.

